CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 20 DIVISION-STREET, BY P. PRICE, AT $2 PER ANNUM IN ADVANCE.

VOL. I. NEW-YORK, SATURDAY, APRIL 7, 1832. NO. 23.

FROM THE SCRIPTURAL INTERPRETER.

CLAIMS OF THE *New Testament to Attention.*

Christianity has been in the world eighteen hundred years, extending its authority until now the number of those who live under its institutions and who bear its name is estimated at upward of two hundred millions. There is scarcely a corner of the earth which it has not visited. There is hardly a spot untrodden by christian feet. In the most civilized quarters of the world Christianity is incorporated with all the institutions of society. Literature and the arts, the whole course of human life and every variety of human pursuit show marks of the presence and agency of that religion which bears the name of Christ, and the origin and character of which the books of the New Testament purport to be the authentic record.

Now even though an individual acknowledge no personal interest in Christianity, if he is aware of the simple facts to which I have just alluded, he cannot fail to take up the New Testament with intense and solemn interest. For as a matter of curiosity merely, there is hardly any thing that can take precedence of this remarkable book. It professes to describe the first appearance of a religion most venerable for its age, most extensive in its empire, and most striking and thorough in its influence; a religion which has survived powerful kingdoms, and whose history is blended with the history of civilized society. I say again then, that as a mere matter of intellectual inquiry and investigation the New Testament has a high claim upon our attention.

But furthermore, a decent respect for our fellow men, for that large portion of mankind who build their faith upon the New Testament, demands that we should do our utmost to understand this book. It is a remarkable fact, that many of those who have been most distinguished for their opposition to Christianity have been confessedly ignorant of the contents of the New Testament. They have never read it, at least with patient and candid minds. And I believe it will always be found that those, who treat it with derision and love to throw ridicule upon Christianity, know very little about the christian records. Now such conduct is not merely unfair. It is narrow-minded, and although not so much, yet as truly opposed to liberal thinking, as the worst bigotry of which misguided Christians ever were guilty. For what is it to be liberal, charitable and humane, if it is not to respect the cherished faith and opinions of millions of our brethren. And who sins against common humanity, if *he* does not who ignorantly laughs at that which vast multitudes, among whom are many good, many great, many wise, hold sacred?

But a decent respect for our fellow men requires not merely that we should not treat their opinions with levity while we have no acquaintance with the sources from which these opinions are drawn, but also that we should not remain indifferent and ignorant about the prevalent religion, whatever it may be. If the documents and credentials of Christianity are at hand, and we neglect to use such means and opportunities of understanding them as are within our reach, then we not only neglect a religious obligation, but we are wanting in a becoming regard for our kind. Though we speak not against Christianity, still our ignorance is not to be justified. It is wrong under every aspect, but chiefly as it shows us deficient in proper respect for others. We do not come up to the spirit of a large and comprehensive charity while we treat with indifference the book upon which the faith of nations is built. Every man owes it to the christian community as a matter of decency to study the New Testament. The religion which its pages describe has been professsed and defended by many of the wisest and best of men, men to be had in reverence and everlasting remembrance for their other services—for the various benefits they have conferred upon mankind.

But our own welfare as individuals offers the strongest reason of all why we should make every effort to understand the New Testament. This book unfolds the principles of no abstract science. The subject of which it treats is not remotely connected with human conduct and happiness. It bears directly and intimately upon our best interests, our dearest hopes. In youth, when we are charmed with the novelties of life and have had no experience of the inadequacy of human things to fill and sustain the mind, the accents of religious wisdom fall upon our ears unheeded, and we may not understand him who talks to us of the value of the Scriptures as springs of life, sources of satisfaction and hope. But we do not have to live long or to drink deeply of the cup of existence before we are compelled to confess that our minds are darkened, and our hearts cast down, and our interest in life weakened by the numberless uncertainties and overchanging mysteries of our being. The objects for which we have toiled have eluded our grasp. Friends have betrayed us or gone from us. Our children have disappointed all our fond expectations. Disease racks our limbs or overpowers us with weakness; and the grave—the grave opens before us. We pry into its shadows. We listen for its silence to be broken. But no sound issues therefrom save the everlasting whispers of decay. We long to be assured that there is hope for man; that although all is darkness and vicissitude now, there is ultimate peace for us, rich, profound, and enduring forever! We have that dissatisfaction with the present, that yearning after something better, which the king of Israel expressed when he cried, 'O that I had the wings of a dove, then would I fly away and be at rest.' Jesus Christ professed to come with high authority to supply those wants of the mind, which the perishing objects of sense have never yet been able to appease. We now can have no intercourse with him save through those precious pages which record his life and his doctrine. Through the New Testament he yet speaketh. And this book in Christ's stead offers to give peace to the mind. This is the high office it undertakes, to comfort man, to give him hope and joy. Surely then we cannot fail to be interested in its contents, in endeavoring to settle its pretensions.

The study of the christian Scriptures will not only give satisfaction to the mind; these sacred books offer protection and stability to the moral character. I need not enlarge upon the moral dangers to which the individual is exposed. O how deadly are the perils that encompaes an ungoverned heart! What shame and anguish may we bring upon ourselves through the delusions of our own thoughts. Let a man understand well what the Scriptures contain—let him understand religion as it appears in the New Testament, and he will be furnished with a strong moral safeguard. In communion with Jesus and the Apostles, he will be far removed from impure and selfish passions. The principles of moral goodness are so beautifully exemplified in the life of him whose history the New Testament gives us, that it is scarcely possible for those who study it, not to be impressed and affected by them.

I mention as a last reason why the christian Scriptures should be carefully studied, the strength which will be most assuredly given by a diligent perusal of these invaluable writings to our faith in the grand facts and doctrines which they set forth. I venture to assert that the generality of Christians have no idea of the real and vivid faith in the truth of Christianity, which a proper acquaintance with the christian records will produce. So many internal evidences of truth disclose themselves—so much beauty and so much nature are revealed upon every page, that the conclusion is irresistible that the New Testament is substantially a correct account of real facts, and it is found to be altogether impossible to explain the existence and character of this book upon any other supposition than that of the reality of the events which it narrates. I am confident that there is no better cure for infidelity than a candid and thorough perusal of the christian Scriptures, aided by all the lights which good sense and learning have thrown upon this volume. There are two kinds of evidence upon which our belief in the New Testament as containing a religion given immediately by God is founded—external or historical, and internal evidence. Of these two the latter appears to me to be the more impressive and convincing. It consists of all those natural marks of truth which appear in the New Testament, and which nothing but a *true* story can have. It is composed of a thousand undesigned coincidences, which are utterly inconsistent with the supposition of falsehood. It may be traced in innumerable little circumstances, for the mention of which in the sacred narative we cannot account except by admitting its truth. The nearer we approach to a perfect apprehension of the sense of the christian Scriptures, the more luminously will the countenance of divine truth be lifted up upon us. The character of Jesus Christ will stand out before us in all its unearthly symmetry, the better we become acquainted with the circumstances under which he lived and taught;—a character so immeasurably above the conceptions of the age to imagine, yet so natural that it is impossible to doubt its reality; a character, with which every idea of fraud and enthusiasm is utterly inconsistent, and from which we cannot disconnect the belief that the extraordinary evidences which Jesus professed to receive from God were actually vouchsafed to him.

I have now stated certain reasons for the diligent study of the christian Scriptures. These books are the records of a most remarkable religion; they are curious therefore. This is however saying the least for them. The religion whose introduction they describe is professed by immense multitudes, among whom are many

great and good men; it is the dictate of decency therefore that we should know something of the nature of a religion so cherished. Again, the New Testament offers peace to the mind and purity to the heart, and thus meets the most sacred wants of our nature; our own highest interests therefore require us to know something about it. And finally it will confirm our faith beyond all conception in the truth of Christianity, to become acquainted with Christianity as it appears in the New Testament. W. H. Furness.

CONSTITUTION

Of the Liberal Institute, Clinton, N. Y.

Whereas, in consequence of the sectarian character generally assumed by the different Literary Institutions in this State, and the efforts commonly made in them to subject the pupils to the adoption of the measures, as well as the principles of some particular denominaiton of professing Christians—a respectable portion of our fellow-citizens, in the exercise of their civil and religious rights, have duly organized and established a Seminary of Science, and located the same at Clinton, Oneida County, New-York. And whereas the undersigned have been duly appointed and constituted the Trustees of said Institution—we do, therefore, in pursuance of the trust reposed in us, hereby adopt and declare the following

CONSTITUTION.

Article 1. The name of this Institution, shall be that of the "Clinton Liberal Institute."

Art. 2. The premises on which the necessary and contemplated buildings shall be erected, shall be deeded in trust to Joseph Stebbins, of Clinton, Treasurer, and his successors in office, for the exclusive uses of said Institute, until such time as a Charter or Act of Incorporation shall be obtained, when it shall be duly and legally transferred for the purposes above named.

Art. 3. The rooms of the Institute shall not be rented to students, nor they otherwise subjected to expense for their use—excepting so far as to keep the same in good and satisfactory repair.

Art. 4. Students shall be received under the usual responsibilities for good behavior, of any age, after being able to read with facility; and shall be faithfully instructed in such studies as they, or their proper guardians, may prefer. Every attention compatible with their situation, shall, at the same time, be given to their moral and social habits.

Art. 5. Students shall in no case be persuaded by any of the Officers or Teachers to attend the meetings of any denomination of Christians, nor be required to abandon study, on the usual days and hours of study, for any religious exercises. And no Minister, of any denomination, shall have liberty to perform the services of public worship within the Institute, on any occasion whatever.

Art. 6. The Principal shall, in all cases, when desired, give certificates to students, on leaving the Institute, expressive of the course of studies pursued, and the progress made in them, and of their moral standing.

Art. 7. The number of Trustees shall be limited to *eighteen*, and their location shall be continued the same as at present, as nearly as practicable. But the neglect, or omission to signify their acceptance of the office, for six months after their appointmemt, shall be considered equivalent to resignation.

Art. 8. The mode of electing Trustees, hereafter, shall be by Districts; the location and boundaries of which, shall be designated by the present Board of Trustees, in conjunction with the Executive Committe, at their first Annual Meeting. The Stockholders in each such District where a vacancy occurs, shall, on or before a day fixed by a quorum of the Board of Trustees, forward their votes, in favor of a suitable person to fill said vacancy, to the Clerk, at Clinton, who shall open the same, and publish the result, when the person having a plurality of said votes, shall be declared duly elected as Trustee. And in case the Stockholders neglect to forward their votes as aforesaid, then the Trustees and Executive Committee shall, together, elect some person to fill said vacancy.

Art. 9. The Trustees shall fill all vacancies occurring in the Executive Committee—not electing from their own body—shall determine all subjects which said Committee may choose to refer to them—shall elect a Treasurer and a Clerk to fill any vacancy which may occur by the removal, sickness, or death of either of the incumbents—shall at least once in every year examine the accounts of the Treasurer, make report thereon for the information of all concerned, and annually publish their own and the proceedings of the Executive Committee.

Art. 10. The Board of Trustees shall meet annually, on the Tuesday next preceding the fourth Wednesday in September, for the examination of the Schools, and the transaction of any other business appertaining to their office.

Art. 11. The Executive Committee shall consist of *five* members—all vacancies occurring in their body shall be filled from among the subscribers to the permanent funds of the Institution, and their location shall be preserved as at present, as nearly as practicable.

Art. 12. The Executive Committee shall retain the exercise of all the powers vested in them at their appointment, viz. "to raise funds, locate the site of the Institution, erect suitable buildings, and employ Teachers," and to appropriate all monies. They shall superintend and provide for the Schools, and together with the Board of Trustees, visit them at least once in a year. They shall also have power to displace the Principal, or any Professor, or Teacher, and to rusticate or expel any student, for improper or immoral conduct.

Art. 13. The Executive Committee shall provide a library, for the use and benefit of the students, as early as possible, which shall be accessible and free of expense to them, at all seasonable and regular hours, except those of study. Such Committee shall also furnish to the Library room convenient seats and tables, and a suitable number of periodical papers, political, literary, and religious; and any person shall be permitted to visit the Library room to read or examine said books and papers, at any hour during daylight, and on any day of the week except Sunday.

Art. 14. Measures shall be taken by said Executive Committee, for securing the continued and permament increase of the Library, by the direct appropriation of not less than $25 per annum, out of the funds, and by receiving and encouraging donations in money and books for that purpose.

Art. 15. The Executive Committee shall, as soon as practicable, provide suitable Chemical, Mathematical, and Philosophical apparatus, and encourage the establishment of a Cabinet of fossils and minerals.

Art. 16. The Executive Committee shall employ a Principal, and one Professor of Mathematics; and shall, from time to time, add Professorships of Languages, Natural and Moral Philosophy, Physics, Rhetoric and Oratory, or any other Professorships which they may deem necessary, *except Theology;* and shall at all times, provide such Assistants, or Tutors, as shall be requisite for giving the best instruction.

Art. 17. The Executive Committee shall, as soon as the funds will warrant, *purchase a Farm* to be cultivated by those students who may prefer to labor, and for their benefit; which Farm shall be held in trust by Joseph Stebbins, Treasurer, and his successors in office, or such other person as the Board of Trustees may appoint, for the use of said Institution.

Art. 18. The Executive Committee shall meet annually on the Tuesday next preceding the fourth Wednesday in September, for the examination of the Schools, and the transaction of any other business appertaining to their office.

Art. 19. There shall be attached to said Institute, and under the supervision and control of the Executive Committee, a School for the instruction of Females; which School shall be kept in a building erected for that purpose, and separate from the site of the Seminary buildings—and subject to the same regulations and privileges of a religious nature, as are prescribed to the Institute itself.

Art. 20. The School for Females shall be under the immediate direction of a well qualified Instructress, with such Assistants as the number and studies of the pupils shall render proper; and such approved course of instruction given, as shall place the School on an equality, at least, with the highest existing Schools in this State.

Art. 21. The pupils in the Female School shall have permission to take books and papers from the Library to their respective Boarding Houses—being responsible for their return without unnecessary injury; but shall not be subjected to any other expense for their use.

Art. 22. The annual examination of the Schools, shall be on the *fourth Wednesday in September*, in each year.

Art. 23. The foregoing Constitution may be altered or amended as circumstances shall require, by a majority of the Board of Trustees, and of the Executive Committee—*excepting* Article 5, 13, 16, 19 and 20, which shall remain unaltered.

In witness of our adoption of the foregoing Constitution, we have hereunto set our names.

February 22, 1832.

Esek Bradford, *Cooperstown*,
A. Stebbins, *Clinton*,
Andrew S. Pond, *Utica*,
Simon Bingham, *Vernon*,
Elisha Swift, *Sullivan*,
Nathan Williams, *Manlius*,
Alfred Avery, *Genoa*,
Abial Cook, *Norwich*,
Samuel Lyon, *New-Hartford*,
Joseph Stebbins, Treas'r. *Clinton*.

FROM THE GOSPEL ANCHOR.

SCRIPTURAL ILLUSTRATION.

"*It is a fearful thing to fall into the hands of the living God.*"—Hebrews x, 31.

This text has often been referred to as establishing the doctrine of future endless misery; but as it says nothing to favor such a sentiment, we do not feel disposed to admit it as evidence of such a doctrine.

"Falling into the hands of the living God," we suppose to mean being subject to some visitation of God—suffering some divine chastisement. It will be our endeavor to ascertain by the connexion, whether any special judgment is referred to. The 25th verse says "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the *day approaching*." This Epistle was written to the Hebrews, and refers them to a period then approaching, in which some signal judgment was to be manifested. We cannot see what judgment this could be, unless it was that overwhelming desolation spoken of by our Savior himself, when he told the Jews that on them should come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias son of Barachias, who was slain between the temple and the altar." The following verses confirm this sentiment.

The Apostle, after showing that the punishment which would come upon those who rejected the Messiah, would be much sorer than that inflicted on the blasphemer under Moses' law, observes, "for yet a little while and he that shall come, will come, and will not tarry." This accords with the language of our Savior, who said that it should be visited on that generation.

If it should be inquired what sorer punishment could come upon the Jewish people, than that which the blasphemer suffered, who under Moses' law, was stoned to death, we reply that the distress in which that nation was to be involved, is always pointed at in the scriptures, as exceeding in severity, any that has ever visited any people. It was to be a judgment greater than that which came upon Sodom and Gomorrah, hence we read in the prophecy of Jeremiah, "for the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." While then the inhabitants of Sodom were suddenly swept from the face of the earth, Jerusalem had to suffer all the misery of a protracted siege. Again, we read in reference to the same event, "they that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people,"

In this view of the subject, we are at no loss to see how those who rejected the Messiah, trod under foot the Son of God, counted the blood of the covenant an unholy thing, and did despite to the spirit of grace, suffered a sorer punishment than that which the blasphemer suffered under Moses' law. In this sense it was a fearful thing to fall in the hands of the living God, and to suffer that vengeance which he was to exhibit.

There is no warrant from the text for supposing that the judgments were to be endless in their character. We have a parallel case to propose.—In 2 Sam. xxiv, 14, we find these words: "And David said unto God, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man." Here we find David falling into the hands of God. This David regarded as a fearful thing. Can any show that David was made endlessly miserable, when he fell into the hands of God? If this cannot be done, it is useless to cite the text to establish such a sentiment. L.

FROM THE MAGAZINE AND ADVOCATE.

INCIDENTS IN THE LIFE OF A PREACHER.

Sometime in the autumn of 1820, a friend to whom I was personally almost a stranger called on me very early in the morning, having walked several miles apparently without any particular business. After conversing for some time, he inquired what I would do in a given case, which he thus stated;—"Suppose you had a family, and during a time of religious excitement several of your children should become awakened—that they should be visited by clergymen of different denominations—that you should endeavor to treat them civilly and respectfully: but that in your absence, one of them should represent to your children, that all persons of your sentiments were the mere gamesters and drunkards of society—what would you do?"

Being a stranger to his family, the suspicion did not enter my mind that there was any particular motive in his question, and therefore I very readily answered "that the man who could do this, who could thus wantonly abuse his privileges, and insult his host, ought to come to the same house and before the family prove his assertion, or make his acknowledgment." To this he replied, that it was the very thing he had thought of doing. He then proceeded to state, that Elder G——, of W——, had actually made such a remark to his family, among whom two of his daughters were subjects of the excitement.

In a very few days he again called on me, said the Elder was to be at his house at a given time, and requested my attendance. Accordingly, in company with several other friends, we repaired to his house at the time appointed. A few neighbors soon came in, fidgetted, and whispered, and went away, came again, bringing others with them, filled the street with evident anxiety, and the house of my friend to overflowing.

But as yet the Elder came not; his word was pledged however, and none doubted that he would come---he passed the house, conversed a while with a friend, returned and came in, betraying much anxiety---looked vexed and angry and expressed some disappointment at seeing so many people. I had never been made acquainted with him, and our kind hearted host who had reserved a seat for him at my side, hastened to perform the duties of introduction---observing at the same time, that he was not very familiar with such subjects, and had invited me with a view to examine any statement which I might think proper.

This was too much---the dark features of the Elder, grew still darker---his eyes sparkled with irrepressible indignation, and he received my hand as he would a hot iron. The only unoccupied chair was offered him, which he most uncourteously removed and placed directly before me, and as near me as possible, seating himself in such a manner as to thrust his shoulder almost into my face. As no notice was taken of this rudeness, after a moment's reflection, he rose, replaced his chair at my side, and took his seat with much more composure, having probably became convinced that the course which he had commenced would neither benefit himself nor injure others.

Nothing could evince more satisfaction, than marked the countenance of our host. He looked around with a complacency which showed that his heart was full—his family were around him—his friends were there, and the man who had assaulted his moral character was before him, to answer for his defamation. He stated the facts which had brought them together—called upon his family to state whether the Elder had used the exceptionable words, and informed us of his motive in the present interview. The family asserted, and the Elder admitted, that he said in amount—"Universalists were the drunkards and gamesters of community."

This he must now prove, or acknowledge his error. He chose to attempt the former, and commenced by endeavoring to prove the doctrine of endless misery. For this purpose, the parable of the wheat and tares—blasphemy against the Holy Spirit, and the last paragraph of Matthew xxv, were his principal proofs.—On these he spoke at length, and having, as he presumed to infer, proved the doctrine of endless misery—proceeded to draw the inference that those who did not believe it were *unregenerate*.

Here his argument was as extraordinary, as it was erroneous, and as others may possibly stand in need of his very important discovery, when under similar circumstances, we hereinsert it. He said that all *renewed* persons of whom he had any knowledge, had first been impressed with the fears of hell—and as Universalists had not those fears, they were of course, not renewed: and therefore, were neither pious nor in general, moral men. Hence his assertion, that they were the drunkards and gamesters of community.

To all this, it was replied in general, that the texts adduced to prove endless misery, were either parables, or strong expressions, having a particular application---especially the sin of blasphemy, which was shown to be the sin of the Hebrews exclusively. The parables were explained with reference to their connexions, whence it appeared that they were susceptible of a different construction from that usually attached to them.

In conclusion it was shown, that as the fear of hell-torments was the creature of a disordered imagination, it could not be necessary to regeneration; and that the believer who felt no fears of what had no real existence, standing on the firm ground of truth, was in reality the only true disciple of Jesus Christ.

We parted after occupying an hour and a half each---but a family was redeemed from the grasp of the defamer, and the terrors of endless wo. The two daughters who were the subjects of the excitement, have long believed with joy in the universal purity and happiness of the human race, and are looking forward to the glorious immortality of all mankind. BARNABAS.

CONVENTION.

At a meeting of the Convention of the N. Y. Union Universalist Society held in the lecture room of the Church in Orchard-street, on Monday evening, April 2d, 1832, said Convention, composed of the Officers and Delegates from the several ward societies, now organized, viz.: the 6th, 7th, 8th, 9th, 10th, and 13th, proceeded to the election of their officers for the ensuing year: On canvassing the votes, it was found that the following officers were duly elected:

REV. T. J. SAWYER, *President.*
ELISHA PACKARD, *Vice President.*
CORNELIUS HARSEN, *Treasurer.*
B. B. HALLOCK, *Secretary.*

The following resolutions were then adopted by the Convention:

Resolved, That a Committee of three persons be appointed by this Convention to draft their By-laws, and that T. J. Sawyer, P. Price, and B. B. Hallock, be said Committee.

Resolved, That a Committee of five be appointed to facilitate the organization of Societies in such Wards as are not represented in the Convention, and that Cornelius Harsen, N. M. Bartlett, G. W. Gray, Dr. G. Downer, and Silas Harvey, be said Committee.

Resolved, That Rev. T. J. Sawyer be added to the last named Committee.

A resolution was laid before the Meeting, to appoint a Committe of Finance, which resolution was referred to the Committee appointed to draft the By-laws.

Resolved, That the proceedings of this Meeting be published in the Christian Messenger.

Adjourned to the first Monday evening in May next, to meet in this place, at 7 o'clock.

T. J. SAWYER, *Chairman.*
B. B. HALLOCK, *Sect'y.*

CHRISTIAN'S BOWER.

We have received the *second* number of the "*Christian's Bower and Northern Luminary*," noticed in our 20th No. which has just been commenced at Keeseville, this state. It is to be published semi-monthly, 16 pages, octavo form, at $1 per annum. Edited by Brs. J. Bradley, and Br. H. Fuller.

"*And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.*" In prophetic language the heavens, and the things therein signifies thrones and dignities, and those who enjoy them. The figure of the scroll refers to the ancient books, which were of two sorts, some like ours with leaves, and others rolls of parchment, written generally on one side, and from being several feet in length, rolled up into a very small compass. *Sir Isaac Newton.*

CHARLESTOWN, March 20, 1832.

BR. SAWYER,

I perceive you dissent from some of my remarks on Tit. i, 10–14. As your reasoning does not reach conviction to my mind, indulge me with a few observations in reply. The remarks you make, with which I am concerned, begin thus.

"We do not agree with the writer in all the remarks which follow the exposition, and on one point we feel it a duty to avow our dissent." I am sorry you did not notice all you deemed objectionable, that I might see where my errors lay. I therefore must confine myself to the one point on which you dissent. You say—"We deprecate as sincerely as any one, the unhappy effects consequent upon popular revival preaching, but we cannot believe that the case demands an interposition of the strong arm of the law." This may be true, but the reasons you state to convince me, are far from being satisfactory.

Your first reason is thus stated. "Such an interference would certainly prove a dangerous precedent." But why it should, I am unable to perceive, any more than in other cases, where persons produce insanity and death by other means than religious fanaticism. I very fully believe, "the strong arm of the law," never ought to interfere with any man's religious opinions. But has it no right to interfere to protect the health and lives of the community? Is not this its proper province? Let it be distinctly noticed, it is not with the religious opinions of such fanatics, I think the strong arm of the law ought to interfere, but to protect the community against their direful effects. On what principles of reason or justice, ought a man to escape the strong arm of the law, who kills his neighbor with religion—and yet you say it ought to grasp the man who kills him with deadly weapons. In either case, the law does not concern itself with persons' opinions, nor with the particular weapon by which death was produced, but with the deed, the bloody deed perpetrated. A man in a passion may kill another man, and the moment after, would give his all to have the deed undone. But here are men, who see many cases of insanity and death produced, yet neither repent of their deeds, or alter their course of proceedings, which must produce more. Which of these murderers deserve the most pity? Which of them ought, if any preference must be given, to escape the strong arm of the law?

But your second reason is—"Besides, the logic of courts and prisons, at least in matters of religion or conscience, is, as all history testifies, the poorest logic in the world; and Universalists should be the last to wish it called to their aid." But bad as this logic is, it is resorted to in other cases, where men murder each other, to convince them that the lives of the community are not to be trifled with. If a man kills another with a pistol, I presume you think the strong arm of the law ought to punish him. But why? for you must allow the logic of courts and prisons, has not yet convinced men, that they should never shed blood. You seem to think, the logics of courts and prisons "*in matters of religion or conscience,*" ought not to be resorted to. So say I. But if such people's religion and conscience produce ten deaths for one killed by any deadly weapon, I only wish them to be held responsible for the deaths they have produced. I interfere not with your religion and conscience, but if these lead you to kill others, you must abide the punishment of the laws, as in other cases. Had the strong arm of the law, been in all cases extended to protect the lives of the subject, as I contend for, many might have died in their bed who have died at the stake. Universalists, I hope, will be the *last* to call in this power to their aid; but on the other hand, they ought to be the *first* in supporting the civil authority, in punishing religionists or any other persons, who produce insanity or death in the community. If Watt's, Duncan's, or any other logic, is too poor to convince such persons, to desist from such work, under the name of religion, why not try what "the logic of courts and prisons" can do? Why such a partiality for religionists? Are they above the law? or is the crime of murder less, when committed by them, because it was done with a religious weapon. The wisdom which is above is without partiality.

But your third reason is thus stated. "There is a power in our country stronger than a thousand legislative enactments on this subject.—Popular opinion will effectually do the work, that bailiffs, and chains, could never effect, and we are much mistaken if the time is not coming, when revivalists will rue the day that first saw their late extraordinary measures to make proselytes." Let it be admitted, that "popular opinion will effectually do the work." But will not this be, after some thousands perhaps have gone to the insane hospital or their graves, by such fanaticism? Do you care nothing about this, if popular opinion only cures the evil at last? But do not revivalists expect popular opinion greatly to increase in their favor? yea, they hope their measures will be universally adopted and approved of. I then ask you, if the cases of insanity and death produced by their fanaticism increased one hundred fold, would you deem it proper for the strong arm of the law to interfere? You ought not, for it is obvious, you adopt my principles if you did, and all the difference between us is, you wait for the full crop of fanaticism, but I am for killing it in the bud. But I do not very easily perceive why you should leave public opinion to do this work effectually, and not also leave it to do the work, of curing insanity and death by any other means. That bailiffs, and chains, and legislative enactments, should be necessary in cases of murder in any other way, and not in this, does not seem to me reasonable. I agree with you, revivalists will rue the day, that they ever adopted such measures, but this will not restore reason or life to the subjects they have ruined. But permit me to say, I am no friend to running down things by public opinion. It is only another name for running down things by public prejudice, and may, yea often does run down what is right, as well as what is wrong. If revivalists were run down in an hour by public opinion, this would never satisfy me, their measures are wrong.—There is a tremendous power in public opinion in our country, but Universalists are the last people, who ought to give it motion against any sect in the land. They have had to beat their way sufficiently against this wind and tide. What I contend for is, that if any sect, or any individual, by their religion or otherwise, injures the health, property, or destroys the life of the community, let the strong arm of the law be used to prevent it. Let the wholsome laws we live under, have their due course against the persons, without any partiality for religionists, belong to what sect they may. If men's reason and lives, are ruined in numbers, detailed almost in every public journal, and if the evil is daily increasing, I must doubt, whether we are duly regarding the laws of God or man, to suffer the perpetrators to pass with impunity, leaving the evil to be cured by public opinion. I must also doubt, if we are setting a just value on the gifts of reason and life, which God has bestowed on us. I must disregard the Bible, and become myself insane, before I can think that man innocent, who kills his fellow man with steel, arsenic, or religion. If he kills him, I care little about the means adopted to accomplish it.

To conclude. I find in the present day public opinion is gaining ground, against capital punishments in all cases whatever. If I am wrong, I am sorry to say, I have seen nothing to convince me that this public opinion is correct. If I am to take the Bible as my guide about it, according to my present knowledge of it, I think public opinion and it are at variance on this subject. I have for many years, ceased to sail under the flag of public opinion. And it is not likely I shall ever sail under it again. Indeed, I have found public opinion so often at variance with God's truth, that I pay little regard to it. In past ages, if all had sailed with the tide of popular opinion, we had to-day been in darkness which might be felt. If popular opinion is to rule the community in politics, let it rule them, if they choose to be ruled by it. But I leave politics to others, for this is a subject which I cannot find time to understand; and if I did attempt this, I might differ from men on this, as much as I do on religious subjects. But I have made up my mind long ago, that public opinion is not henceforth to rule me in matters of religion; but the question must be here—what saith the Scriptures? Adopting the Bible then as my rule, I must say—had Jesus Christ or his apostles, driven as many persons to insanity and suicide by their religion in the Roman empire, as our orthodox friends have done in the United States, the strong arm of the law would have punished them, and probably punished them with death. And I must greatly err, if they would have urged "popular opinion will soon cure the evil complained of," or, that no law ought to have the sanction of death annexed to it. If I understand the Bible right, it wishes to impress men's minds with horror, at shedding innocent blood in any way whatever. It is beyond all dispute, that under the Mosaic dispensation the murderer was put to death: and I must have some new light on the subject, before I can believe murder is now no crime, or that its punishment is less than death under the christian dispensation.

But, I have merely hinted at my view on this subject by way of conclusion, and should be glad to see this question fully and soberly discussed. It is a question which deeply concerns the whole community.

Yours truly,
W. BALFOUR.

THE PAST, PRESENT AND FUTURE.

In this enlightened and liberal age, the most discriminating and bigotted among us would shudder, and turn away from transactions with horror, which, a hundred years since, would have been deemed consistent with sound religion, and the agents of which would have been greeted with high encomiums. Now, we imprison no Baptists—we whip no Quakers—we hang no witches—we burn no heretics, at any rate, not in this world. Man is every where becoming the friend of his fellow-man. A broad and mighty stream of good feeling is rolling silently through the community, watering it, and rendering it fertile, and every day more fruitful in the spirit and practice of a pacific and god-like religion. Some efforts are made, it is true, to obstruct and lessen it in its course; but all to no purpose. It still rolls on, and it will continue to roll in its own irresistible majesty and glory till it fills and purifies the whole earth. Yes, the peace of a mild religion, and a milder Savior, is rapidly increasing, and, "of its increase and dominion there will be no end." Under its benevolent reign, the contentious and war-like shall "beat their swords into plough shares, and their spears into pruning hooks, and learn war no more. They shall not hurt, nor destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. xi, 13.—*Streeter's Sermon.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, APRIL 7, 1832.

NOTICE.

The Church in Orchard-street, above Broome, lately obtained for the use of the Grand-street Society of Universalists, will be open for public worship on the third Sunday, (April 15th) at half-past ten o'clock, A. M. Service in the afternoon at 3, and in the evening at 7 o'clock.

OUR OWN CONCERNS.

In the commencement of the MESSENGER, we pledged our Patrons, in the city particularly, they should not be called on for their Subscriptions, until some evidence was given of the course of the Paper. Six months have now nearly expired, which we presume is amply sufficient for every purpose of the delay in collecting. Bills, therefore, will be speedily made out, and presented. In the meantime we would request such of our Patrons as feel a direct interest in the welfare of the Paper, to call at the office, so far as it is convenient for them, and settle their subscriptions. Our avocations are such, that it is impossible for us to call on them individually, and we are extremely desirous of seeing them and consulting personally. We have not engaged in a mere individual experiment of business, one confined to ourselves alone, but in an undertaking of general interest, at least to our denomination in the city. Every real friend of Universalism may be said to be almost as deeply interested in its issue, as we are ourselves.—And it is our earnest desire, in prosecuting our labors, to adopt that course most consistent with our profession, and most conducive to the interest of the whole. It is a cause which has long been dear to our hearts, and we have in this public manner engaged in it, with a firm, unshaken determination, to devote our utmost exertions to its honorable advancement. This cannot be better done, than by frequent and unreserved consultations with those immediately interested. We ask of our Patrons and friends then, the opportunity of thus consulting, whereby we may better understand their views and feelings, and they become better acquainted with our circumstances and prospects. We need not renew requests for their exertion in our behalf. The pleasing indications we have had of their disposition to second us in every measure for extending the circulation of the Paper is a source of unmingled satisfaction to us, and the surest pledge that we shall still receive their countenance and support. P.

THE BOOK OF LIFE.

This phrase is found in all seven times in the New Testament, viz. Phil. iv, 3. Rev. iii, 5. xiii, 8. xvii, 8. xx, 12, 15. xxi, 27. Probable reference is likewise made to the same custom, to which this phrase owes its origin in Luke x, 20. Duet. xxxii, 32. Dan. xii, 1. Ps. lxix, 28. In several other passages also it is spoken of *blotting out* names, &c.

On Luke x, 20. Dr. A. Clarke writes thus: "This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known and the inheritances properly preserved. This custom is still observed in these kingdoms, though not particularly noticed. Every child that is born in the land is ordered to be *registered* with the names of its parents, and the time when born, baptized, or registered: and this register is generally kept in the parish church, or in some public place of safety. Such a register as this is called in Phil. iv, 3. Rev. iii, 5, &c. *the book of life*, i. e. the book or register where the persons were enrolled as they *came into life*. It also appears probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion, that might happen in consequence of improper persons laying claim to an estate, and cut off the *unworthy* from the rights and privileges of the peaceable upright citizens."

On the words, "*whose names are in the book of life*," Dr. Clarke thus comments, "Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord."

It is singular how with many, almost every thing in the Bible is thought to relate directly or indirectly to endless misery. Hence the question is frequently asked, "who are those whose names are not written in the book of life? What will become of those whose names shall not be written in the book of life?" &c. To the first inquiry we reply, on the authority of Dr. Clarke, that no one who is not a *genuine Christian* has his name written therein. To the second we have no answer, for the simple reason, that there is no evidence that there will eventually be any whose names shall not be written in the book of life. When our religious opponents will take the trouble to *prove* what they now so readily *assume*, that millions and millions of the human race will be *finally impenitent, eternally unreconciled* to God, and that their names shall never be written in the book of life, we shall perhaps undertake to reply to their query. Before that, however, we should only waste time.

BR. BALFOUR'S LETTER.

On the preceding page will be seen a letter from Br. W. Balfour, relative to some remarks made by us a few weeks since on opinions he advanced in an article which appeared in the Messenger. We are not disposed to enter a labored discussion on the subject, but still feel that we must avow our dissent.

It is not a point which admits of doubt, that under the influence of modern excitements called *revivals of religion*, numbers have been driven to insanity, and many to suicide. Nor can it be denied that there is enormous wrong somewhere. But the question before us is, whether the case is of such a nature as to admit the interposition of civil power, consistent with religious liberty. To us it appears evident, that any interference of law, though it be ostensibly "to protect the health and lives of the community," must result in a total suppression of some of the most popular doctrines of the day. One of two suppositions must be adopted in relation to the subject, either that the Christian religion as a system, or that some doctrine or doctrines incorporated with it and made to pass under its sanction, is highly prejudicial to "the health and lives of the community." Suppose the legislature which was to enact laws to protect "the health and lives" of our citizens, should decide that Christianity itself was in fault. The consequence would be that the Christian religion would be suppressed by a civil court; for that legislature would reason, that Christianity could not be publicly preached or privately inculcated, without endangering "the health and lives of the community," which it was their province to protect. But suppose that legislature should screen Christianity from the charge of producing insanity and suicide. Then, although the institution itself might remain, some doctrine or doctrines incorporated with it, must be proscribed as the direct cause of the evil of which we complain. Here a civil court is called upon to decide what is, and what is not Christianity, and to place the solemn veto on doctrines cherished perhaps by thousands. It is vain to say, that this is no interference with religious opinions, nor do we well see how legal enactments can be introduced to correct the evil without such interference.

But granting that the strong arm of the law could suppress religious *practices* without interfering with religious *opinions* (which we hold as absolutely impossible in the case before us) there are yet many difficulties to be encountered before a criminal prosecution could effect the punishment of the offender. Among these it is not one of the least to determine on the *wicked intent* of the accused. The laws of the land never assume, but always demand proof of such malicious and deadly intentions. But where is the proof to be found? We must go back to the Salem Witchcraft for examples of credulity to be exercised by court and jury, before we can believe that any individual could ever be convicted on such a charge.

We conceive there is a very wide difference between killing "with steel or arsenic and religion." In the former cases there is an overt act accompanied by an intention to kill, but who dares affirm this to be the fact in the latter case?

For ourselves, we do not hold public opinion in light esteem. Though often erroneous it will always be found, where freedom of speech is allowed, to approximate to truth. And it seems to us somewhat singular, that Br. Balfour should appeal to the highest expression of public opinion, *the laws of the land*, while at the same time he will not entrust the cause of reform to its milder but more efficient operation. Though our criminal courts should put a stop to revivals and their consequences, it would never convince us, that they were wrong. We are, however, anxious to see the public awake to the subject, not to call in the strong arm of the law, but by an expression of general disapprobation, to prevent a repetition of evils. Let protracted meetings, and especially distinguished revival preachers, be discountenanced. Let religion be respected and fostered, but let not fanaticism be approved.

We are not, as Br. Balfour seems to intimate, regardless of human life, or indifferent to human

misery. No one regrets more deeply than we, the unhappy consequences, that in too many cases have resulted from modern revivals. But we think the evil would not be lessened by measures of violence.

We have indulged in more remarks, than we had at first intended. It is not our wish to provoke controversy with Br. Balfour, but must be permitted to express our entire dissent from his opinions on the subject before us. S.

We cannot forbear expressing the gratification we experienced at the meeting of the Convention in the Orchard-street Church on Monday evening last. Although but few of the Wards are yet organized, there was a very full attendance of the Delegates already chosen, (25 we believe, out of 30.) Much good feeling was manifest, and a disposition and a determination evinced on the part of our friends to *do something*. The objects of the Association are laudable, the procuring a Burying Ground for the denomination, and devising ways and means for erecting suitable edifices for propogating the gospel, and inculcating sentiments of universal benevolence. Steady, persevering efforts will accomplish every thing we desire. The proceedings of the Convention will be found on our 3d page. It stands adjourned to the first Monday evening in May. In the mean time we hope our friends in the remaining wards will get organized so that their delegates may take a seat in the next meeting. We could also wish that such of our friends in the different wards as have not understood or known the measures, would acquaint themselves with the objects and unite their exertions. As soon as it becomes thoroughly established and so far known that confidence can be reposed in its proceedings, means will be taken for soliciting contributions and donations to its specific objects. P.

UNIVERSALISM.

Dr. Adam Clarke, thus writes on Rev. iii, 12. "*My new name*] The *Savior* of ALL; the *light* that *lightens* the GENTILES. The CHRIST, the anointed One; the only GOVERNOR of His Church, and the *Redeemer* of ALL mankind."

We have given the above exactly as it is found in his Commentary, and we cannot help asking the question, "Is not Dr. Clarke a Universalist?" How can Christ be the "*Savior* of ALL," if ALL are not *saved* by him! and how can he be "the *Redeemer* of ALL mankind," if ALL mankind are not *redeemed* by him; and if ALL are *redeemed* and *saved* by Christ, who will suffer endless misery? Will the friends of Dr. Clarke answer us? S.

AMERICAN BIBLE SOCIETY.

In our last number we published a communication from the Secretary of Domestic Correspondence of the above Institution, to Br. Drew of the Intelligencer, in allusion to the recent transactions of a Bible Agent in Maine. By a reference to this document it will be seen to close with the following singular language—"the American Bible Society *whose practice is as free from* OPPRESSION *as its spirit is from* SECTARIANISM!" We know not precisely what may be the *spirit* of the Institution, but if we may be permitted to judge of its *practice*, we should say it was strongly and decidedly Sectarian, and we could hope for the honor of the Society, that its character for *oppression* might not be measured by this criterion. We know in its organization loud professions were made of *liberality*. But where are the evidences of it? It is true many Episcopalians, Methodists, &c. attached themselves to it, in its commencement, but how stands the case now? How many denominations beside the Presbyterians have a voice and direction in its concerns? In short, have not the Episcopalians and Methodists, at least, withdrawn as a body, alledging either directly or indirectly its evident sectarian character as the cause. It is possible, and even probable that persons belong to it, who are called Episcopalians and Methodists, but are they generally acknowledged as such by those denominations. The celebrated Dr. Scott, was ranked by Presbyterians as an Episcopalian. Indeed, we have heard Presbyterians advert with much apparent satisfaction to their almost universal adoption of his Notes, as an evidence of their *extreme liberality* in patronizing the Commentary of an Episcopalian! But what say the Episcopalians? We have never found any of them disposed to regard him as an orthodox member of that body. We are not disposed to quarrel with Presbyterians, for the simple fact of their having a Bible Society, on principles that do not interfere with others. This is their perfect right and privilege, if they choose to exercise it. But we do insist that *things should be called by their right names*. An Institution strongly sectarian in its character, should never be palmed off upon the unreflecting as free from those characteristics. And we are strongly of opinion that should Mr. Brigham, at this late period in the history of the Bible Society, attempt to prove to the American public that that Institution is not sectarian, he will find he has undertaken an Herculean task. We have said we object not to Presbyterians establishing Bible Societies. But when they evidently depart from the *professions* of their commencement, and particularly if that departure is of public concern, then we, in common with the rest of community, have an undoubted right to canvass their conduct freely. And that the American Bible Society has manifestly departed from its original professions, in more respects than the one we have been considering, we think cannot for a moment be questioned by any one not wholly blinded by prejudice. We may hereafter take occasion to notice some of them. P.

"YE COMPASS SEA AND LAND."

The methods adopted by our Presbyterian friends in New-York to bring under their influence the weak, the timid and the ignorant, are truly surprizing. Every exertion is put forth, and no measure left untried to make proselytes. They would have us believe, and no doubt do succeed in persuading the dupes to their craft, that their only object is to *save souls*. For this purpose protracted meetings are common. Whether they have now lost their charm we know not, but certainly much pains is taken to collect subjects upon which to exercise the abundance of their tender mercies. We here present a copy of another card which lately made its appearance, and we presume owes its origin to the boundless charity of our well known friend Arthur Tappan, aided probably by Br. Joel Parker.

"FROM A FRIEND.

Will you do me so small a favor as to consider five short questions?

1. *Do you expect to die?*
2. *Do you expect to meet God in judgment?*
3. *Are you prepared?*
4. *Have you any time to loose?*
5. *Will you answer these questions to God in such a manner as to satisfy your own mind and conscience?*

You are, with your friends, affectionately invited to attend the meetings in the Free Church, at the corner of Washington and Dey-streets, on Wednesday, Thursday, Friday and Saturday, at ten o'clock in the morning, half-past three o'clock in the afternoon, and half-past seven o'clock in the evening.

New-York, April 4, 1832."

Now what can be more considerate or kind? It comes from a FRIEND; and friendship is a hallowed name. Could any mortal man resist the benevolent wishes of these soul savers? Only answer "five short questions," attend a FOUR DAYS' MEETING in the Free Church, "and there wait for further orders;" that is all. S.

CHRISTIAN VISITANT.

We have just received the first number of the above work, published by Br. A. B. GROSH, at the Utica Magazine Office, some notice of which, terms, &c. were given in our last. We have not had time for an attentive perusal, but so far as we can judge by a hasty glance, we are pleased with its *object*, and *arrangement*. The former will be better understood by the reader in perusing the following extract, which we make from the commencement of it.

TO THE READER.

"If you have noticed the events of the religious world, you cannot but have heard of a denomination of Christians called UNIVERSALISTS. Though believing their system of faith to have its origin in the will and counsel of God—to have been revealed by the prophets, our Savior, and his apostles—to have been professed by Christians in all ages of the Church—yet, *as a distinct denomination*, Universalists were not known in this country until about sixty years ago. From one or two preachers, and a very few known believers, they have increased, as the Compilers of the Boston "American Almanac" admit, to be the sixth religious order, in point of numbers, in the United States, comprising three hundred congregations or societies, one hundred and fifty preachers, and a population of five hundred thousand souls. Their present rapid and continued increase, should excite the inquiries, What are those sentiments, which, without the the aid of Universities, Colleges, or preachers sufficient to supply even the existing societies, have, nevertheless, spread so rapidly—though opposed by the learning, wealth, influence, popular favor, and immense pecuniary funds possessed by the more popular denominations? What arguments do Universalists use against other doctrines—against the objections constantly made against them from the pulpit and the press?

To answer these questions in plain, unadorned simplicity and truth, is our object---may you receive our labors with the same candor and charity with which they are offered; and may God lead you to a perfect knowledge, honest avowal, and firm profession of "the truth as it is in Jesus." Our statements may not, in *every* particular, be the faith of every Universalist; for there are trifling differences of opinion among us, on minor points, as among other Christians---but *generally* they will embrace the views of our whole denomination."

After giving the grounds of the Universalist belief at considerable length, with Scripture proofs therefor, Br. Grosh closes the pamphlet with the following:

"Reader, that you may yet have objections to this glorious Gospel of our Lord, we do not doubt—but that, if you will candidly inquire and search the Scriptures for yourself, they will be removed, we do not, also, doubt. Say not that it will not do to examine for yourself, the truth or falsehood of any religious opinions laid before you. What! Is Christianity a spirit of bondage? On the contrary, has not the apostle expressly declared, "Where the spirit of the Lord is, *there is liberty?*" And would you not be a Christian? If you would, *be free*. Any system which would make you a bondman, cannot be truth, for "the truth shall make you free." But you are afraid to use carnal reason. Reason is not carnal, when used as Christ and his apostles direct. "*Search* the Scriptures," [not merely *read* them,] "for they testify of me." "Why even *of yourselves*," said Christ to the hypocritical Pharisees and Scribes in his day, "judge ye not what is right." And shall a similar privi-

lege not be used by the sincere inquirer after divine truth? Paul frequently reasoned in the synagogues, mightily convincing the Jews; and the Christian religion is emphatically called, "a *reasonable* service." Would you then serve God? Exercise properlv, and in searching for truth, the reason God has given you. "Believe not every spirit, *but* TRY *the spirits*." "*Examine* yourselves *whether ye be in the faith—prove* your own selves:" "Prove all things; and hold fast that which is good." "And be ready always to give an answer to every man that asketh you a *reason* of the *hope* that is in you with meekness and fear." May God lead you thus to do, that you may be saved with a present and *special salvation*, by believing in God, as "the Savior of all men." (1 Tim. iv, 10.) *Amen.*

For terms &c. of the *Christian Visitant*, see our last number. We will with pleasure receive any subscriptions that may be offered, and forward them to the publishers. P.

FOR THE CHRISTIAN MESSENGER.

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."—JESUS.

The time had near arrived at which the Son of man must bid adieu to earth, and friends, and followers, and cross the gloomy sea of death. The business of his mission was almost accomplished. He had sown the seeds of the "everlasting gospel," announced the word of divine truth, and it now became necessary that he should seal his mission with his own blood; or give form to the testament, by the death of the testator. The eventful night, indeed, had come in which the solemn "*It is finished*," must be told. Jesus had called together his disciples, to celebrate the feast of the passover, and, for the last time, had sat down with the twelve to eat. It was a solemn scene. All around, to him was drear and cheerless, for he saw the numerous ills about to come. His thread of life was soon to be dissevered; and woes were held in prospect for his followers. His full soul felt the weight of approaching events, and he was exceedingly sorrowful.

And it was a troublous eve for all. The conduct of Jesus appeared strange and unaccountable; and besides this, the bold accusation of treachery dropped from his lips. "One of you," said he, to his disciples, "shall betray me." Struck with astonishment, "they looked at one another, doubting of whom he spake." But soon the betrayer was known, and he went forth to do his infernal work. The eleven remained with their beloved master. Jesus opened his mouth and these devoted followers soon learned his approaching doom. The time indeed was near at hand. "Yet a little while I am with you"—"ye shall seek me," but "whither I go ye cannot come." Nor was this all. Jesus forewarned them of the dangers and distress that awaited them on every side. When their Master was slain, the world would hate and persecute them for his sake. Yea the time was coming when, whoever should kill them, would think he was doing God service. These things, like barbed arrows, filled their souls with poignant grief. Jesus saw their distress, and moved to compassion, could not leave them destitute of comfort. Hence the promise of a comforter that should guide them in all truth when he was away. But this did not suffice. In the most beautiful and pathetic language he gave them his dying blessing. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Such is the kindness Jesus manifested for his disciples, at the most eventful period of his life. And who can reflect upon the incidents of that dismal night without emotions of the most tender kind? Truly the love of Christ for his chosen disciples was stronger even than death.

But let us pause in our reflections, and give scope to the inquiring thought. Is Jesus less compassionate towards all the human race? Has he not the same tender love for all? To his disciples he evinced his love by laying down his life. "Greater love hath no man than this, that a man lay down his life for his friends." And he most strikingly displayed his love for all mankind, in that he "gave himself a ransom for all, to be testified in due time." In coming to do his Father's will, he evinced his own undying love—a love which many waters cannot quench. Who then can separate any from it? Who dry up the fountain, and turn the love of Christ to hatred? Can earth, or hell, or earth's inhabitants, or devils? No, not all the powers of earth and hell combined can rend the indissoluble bands of love that bind our Savior to the world he came to save. What then is the conclusion? Simply, that "he is our peace" our Savior and the Savior of the whole world. And to the world he says, or seems to say—*my peace I give unto you.* He has opened a fountain of living waters to quench the thirst of men—waters of which he who drinks shall never thirst. He has removed the great causes of fear and distress among men, announced a salvation from sin and transgression, broken the fearful bands of death and opened the gates of immortal glory. He, indeed, has led captivity captive and given gifts unto men. Hence the voice of tenderness appears addressed to all mankind—to the bad, as well as good—to sinners, as to saints. "Come unto me all ye that labor and are heavy laden, and I will give you rest." And who can disregard it? Who indeed cannot draw comfort from these tender accents of our Savior?

Be our situation in life what it may, a living faith in Christ will make it better. Are any blest with affluence and ease? Such faith exalts the soul, refines the feelings, and gives a heavenly tinge to all our joys. Does the envenomed serpent sin entwine in doubling folds around the heart? Hear then the blessed invitation of our Savior. Come all ye heavy laden—come, and I will give you rest. He will bruize the serpent's head and set the captive free. Does sickness waste our strength, and misfortune make our spirits flag? Peace yet remains in prospect for us, and lingering hope imparts a present competence of joy. Even poverty has peace, and adversity has comfort when the voice of our redeemer is regarded. His riches indeed, are unsearchable, and by far out-balance both the gold of Ophir and the silver of Potosi.

"Not e'en mountains of silver and gold can suffice
One pearl to out-weigh—'tis the *Pearl of great price.*"

This wealth is given by our Savior to all who come unto him—to the poor in spirit, to the afflicted and the mourner. As he soothed the sorrows of his chosen when their hearts were troubled; so he calms the troubled souls of all, and wipes the starting tear from every eye.

But in the hour of death the peace he gives is of the greatest worth—its value then can be appreciated. When man's earthly pilgrimage draws near a close, and his hold on time is giving way—when his "breast labors with oppressive care," and all within is raised in wild commotion by the shock received when life is breaking up—when the trembling soul looks backward wistfully, "on all she's leaving, now no longer hers," and forward fearfully upon the broad eternity outstretched before her, rendered gloomy by the darkness of the deep, damp charnel house—in such an hour the Son of God alone can quiet every fear, and hush the rising tumults of the soul. And in such an hour the eye of faith perceives him—he is seen too arrayed in all his glory. In his right hand he holds the olive branch of peace, and in his left a healing balm. His burnished robes display SALVATION and with his beckoning hand he seems to say—MY PEACE I GIVE UNTO YOU. It is enough. The soul is hushed and gently departs to realms of endless light.

Such is the comfort given by the Son of Man to all who trust in him. And he gives it too when most they need it—while furrowing the billowy tide of time, and when their fragile bark is sinking into ruin.

Nor does he frown in awful vengeance on the faithless, nor cast the lost forever from his presence. He pities their distress. He came to save, and give to all, the "peace of God which passeth understanding," and this he will impart, not indeed as given by a cruel and misanthropic world.

How different the world proceeds. Instead of giving joy, it gives the keenest anguish. Instead of the soft accents of tenderness, it utters the rough voice of cursing and denunciation. Witness the untiring exertions that are made to alarm the fears of mankind. Hear the threatnings of vindictive wrath denounced against the *world's people.* When Jesus preached salvation many of his professed followers dealt out damnation. Nor does this suffice. Damnation must be magnified to make it tremendous, and every convenient occasion seized to thunder it in the ears of men, and make it impressive. The sick man's chamber must be invaded, and ghosts of hellish cast called up to frighten him whose soul already bleeds beneath misfortune's blows. The bed of death must be assailed, the dying man, deprived of hope, and left, a wreck of thought and intellect, to meet his fate in utter hopelessness. Instead of reaching forth the soft plastic hand of compassion, and soothing all his woes; the professed follower of Christ will open before hima pit of flaming wrath; and behind him roll a flood of vengeance. How much unlike the kind and compassionate Savior of mankind. He was full of tenderness and love; the world is full of cruelty and hatred. His was truly peace and quietness; the peace the world imparts is but the cruelest of wo. Who does not perceive the contrast? And who does not know that many—and many indeed clothed in sacerdotal robes, give to misery its keenest stings, while they profess to impart the comforts of religion? But do any wish for such pretended peace? If not—if any desire the true joys our Savior gives, let them cast away the cruel creeds of men—creeds which represent the Deity at variance with himself, and make his blessed Son at once a tiger and a lamb—and gather instruction from the sacred word of God. They will then learn that Jesus is the *friend*, and not the enemy of mankind—that he came to *save* and not to *damn* the human race. They will also learn that power was given him over all flesh that he should give eternal life to as many as the Father hath given him. And if they learn of him, and trust in him who is meek and lowly in spirit, they will find at once the peace which they desire. They will find a calmness which the world can neither give nor take away. R. O. W.

The Constitution of the *Liberal Institute* recently established at Clinton, N. Y. will be found on our 2d page. We have not room for a particular notice of it this week.

Br. WHITTEMORE's request will be complied with next week.

LETTERS AND REMITTANCES,

Received at this office, ending April 4th.

H. L. R. Bristol, Ct. $1; E. G. P. Gallatin, Miss.; J. W. Worther's Store, Ga. (minus postage) $2,75; P. M. Sheshequin, for Dr. M. K. Rome, Pa. $1.

RELIGIOUS NOTICES.

Br. S. J. HILLYER will preach at Danbury, Conn. Sunday, the 8th inst.

Br. WM. HUTCHINSON, will preach at the Concord-street School-Room, Brooklyn, Sunday, (tomorrow) 8th inst. afternoon, and evening.

FOR THE CHRISTIAN MESSENGER.

THE STRANGER'S LAST SLEEP.

There was a stranger calmly laid to rest—
His last repose:
But round his bier no train of mourners prest—
No wailings rose.

There fell no kindred tear upon his shroud,
There swell'd no sigh—
Strange that, in death, a form so bright, so proud,
Unwept should lie!

And were there none to mourn the death—not one?
No mother's breast
To throb with anguish, as she gave her son
To the grave's rest?

Was there no sire, whose soul had hung for years
On that son's breath?
No train of sisters to bedew with tears
The brow of death?

Go to yon vale, where, far from haunts of men,
A race was born,
And ask the few lone dwellers of the glen,
Where they are gone.

They'll tell you of brave boys, once warm and bright,
Now cold and low;
Of fair girls, who, ere time one smile could blight,
Died long ago—

They'll tell of one—the last—the merriest one
Where all was glee; [lone
He wander'd forth.—The unmourn'd, unwept, and
Dead youth, was he.

C. M. S.

"FAITH, HOPE, CHARITY; THESE THREE."

There is a Faith which shall not die,
When other Faith is dead;
There is a Hope that will not fly,
When other hopes are fled;
Such Faith and Hope are clear and bright
In sorrow's darkest, dreariest night.

There is a Joy which never tires,
But cheers the soul forever;
There is a Love whose flame expires
O never, never, never:
Such Faith, and Hope, and Joy divine,
And Holy Love, be thine and mine.

REFLECTIONS ON DEATH.

SPARKS.

When Death comes into our doors, we ought to feel that he is near. When his irreversible sentence falls on the great and the renowned, when he severs the strongest bonds, which can bind mortals to earth, we ought to feel that our hold on life is slight, that the thread of existence is slender, that we walk amidst perils where the next wave in the agitated sea of life may baffle all our struggles, and carry us back into the dark bosom of the deep.

When we look at the monuments of human greatness, and the powers of human intellect, all that genius has invented, or skill executed, or wisdom matured, or industry achieved, or labor accomplished; when we trace these through the successive gradations of human advancement, what are they? On these are founded the pride, glory, dignity of man. And what are they? Compared with the most insignificant work of God, they are nothing, less than nothing. The mightiest works of man are daily and hourly becoming extinct. The boasted theories of religion, morals, government, which took the wisdom, the ingenuity of ages to invent, have been proved to be shadowy theories only. Genius has wasted itself in vain; the visions it has raised have vanished at the touch of truth. Nothing is left but the melancholy certainty, that all things human are imperfect, and must fail and decay. And man himself, whose works are so fragile, where is he? The history of his works is the history of himself. He existed; he is gone.

The nature of human life cannot be more forcibly described than in the beautiful language of eastern poetry which immediately precedes the text: "Man that is born of woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth like a shadow, and continueth not. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water, it will bud and bring forth boughs like a plant. But man wasteth away; yea, man giveth up the ghost, and where is he?" Such are the striking emblems of human life; such is the end of all that is mortal in man. And what a question is here for us to reflect upon! "Man giveth up the ghost, *and where is he?*"

Yes, when we see the flower of life fade on its stalk, and all its comeliness depart, and all its freshness wither; when we see the bright eye grow dim, and the rose on the cheek lose its hue; when we hear the voice faltering its last accents, and see the energies of nature paralyzed; when we perceive the beams of intelligence grow fainter and fainter on the countenance, and the last gleam of life extinguished; when we deposit all that is mortal of a fellow-being to the dark, cold chamber of the grave, and drop a pitying tear at a spectacle so humiliating, so mournful; then let us put the solemn question to our souls, Where is he? His body is concealed in the earth; but where is the spirit? Where is the intellect that could look through the works of God, and catch inspiration from the Divinity which animates and pervades the whole? where the boast of humanity, wisdom, learning, wit, eloquence, the pride of skill, the mystery of art, the creations of fancy, the brilliancy of thought? where the virtues that could win, and the gentleness that could soothe?—where the mildness of temper, the generous affections, the benevolent feelings, all that is great and good, all that is noble, and lovely, and pure in the human character—where are they?—They are gone. We can see nothing; the eye of faith only can dimly penetrate the region to which they have fled. Lift the eye of faith; follow the light of the Gospel; and let your delighted vision be lost in the glories of the immortal world. Behold, there, the spirits of the righteous dead rising up into newness of life, gathering brightness and strength, unencumbered by the weight of mortal clay and mortal sorrow, enjoying a happy existence, and performing the holy service of their Maker.

BOYHOOD--YOUTH--MANHOOD--AGE.

In boyhood we trust every body and every thing, and we love indiscriminately. Disappointment cures us of this; we often pass from one extreme to another, and look around us with a universal suspicion. A false friend—and we think there is no such thing as friendship. A deceitful mistress—and we forswear women, and deride love. We witness the perpetration of crime—and conclude all mankind depraved. Then our feelings of horror and anguish subside, and leave us more sober, and less liable to error, to hope, to despair. Many enter manhood as a traveller comes into a darkened room from the glare and dazzle of sunshine without. At first it is a deep darkness, but gradually, as the wonderful eye adapts itself to the shadow, many objects become visible which were not seen before. What is it that we discover then when the first shock of a contact with the rough world is over, and has left us apparently broken down, exhausted, and misanthropic? Many are the beautiful things which then rise upon the more quiet imagination, and which, like the moon and stars, slowly ascending the silent and vast concave of heaven, after the departure of the

"Gaudy, babbling, and remorseful day,"

are loved more than the splendors which we were at first fain to regret. We discover single friendships, domestic love, tempered with reason and experience. We discover new and more rational hopes, opinions, and enjoyments. We find sweet recesses, into which we can retire from the jostle and roar of the great moving world. We are then, as a mariner who has been cast by the waves of the ocean upon the beach of some beautiful island, which he never could have known had the winds with which he embarked on his voyage, held him fair on his course.—*N. Y. Mirror.*

The very nature of man demands of him great care and cultivation. In vain are admirable talents given him if he will not use them; in vain is he raised far above the brute, if he continues prone to negligence, and will not exceed their seekings. Why has he powers of understanding—of reasoning and judging? The public cry out, and justly, of the millions of acres suffered to lie waste, which are capable of considerable and annually increasing produce. It is a debt due to society, to bring them into cultivation. It has obtained as an axiom, that he who causes an ear of corn to grow where none ever grew before, is a public benefactor. Has not society an equal claim, a much more important right, to call on every man not to let his mental powers lie waste? Will not a rich harvest of ideas, principles, and truths, growing in any man's mind, become a public benefit? And has not society a right to exclaim against the idle drone who contributes nothing to the common stock, and especially where the individual is aided by the highest gift of nature? *Young Men's Advocate.*

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

UNIVERSALIST BOOKS
FOR SALE AT THIS OFFICE.

Life of John Murray.
Winchester's Dialogues.
Petitpierre on Divine Goodness.
Ancient History of Universalism.
Modern do. do.
Ballou on Atonement.
Do. Notes on the Parables.
Universalist Expositor, Vol. 1, (bound.)
Streeter's New Hymn Book, 3d and 4th Editions.
Catechisms, by Brs. Smith, Balch, Reese, and a Clergyman in Massachusetts.
Ballou's Catechism.
Parable of the Sheep and Goats, by T. Whittemore
" Rich Man and Lazarus, by do.
100 arguments for Universalism, by do.
Pickering's Lectures, in defence of Revelation.
120 Reasons for Universalism, by Paul Dean.
Dissertation on Revivals, by M. Rayner.
Spring's Sermon on Election, with a reply by Henry Fitz.
Non-Personality of the Devil, a Sermon, by Henry Fitz.

Messenger Office, Oct. 29.

☞All letters and communications relating to this Paper, must be addressed "P. Price, No. 20 Division street, New-York."

Printed by JOHN M. DANFORTH, 53 Fulton-street.